

that is upon this vapor canopy around the earth, which was so dense as to admit no light, and the light which was created at the close of the first day, or period, of creation does not prove that the rays of sunshine penetrated through the "waters above the firmament" into the strata of clearer air between the cooling earth and the strata of waters above the *firmament*, which was then a densely clouded *heaven*; (for this firmament or strata of air is called the *heaven*.) Gen. i, 8.

But as early as the close of the second day, or period, of creation there had been a deluge of rain; for in this period God made the firmament, or heaven, "and divided the waters which were under the firmament," or on the earth, "from the waters which were above the firmament," or in this watery canopy around the earth; and in the beginning of the third day God divided the waters on the earth from the dry land.

In this, the third period of creation, the earth brought forth vegetation, and being warmed by its internal heat, and the cold of etherial space being kept off from the earth by the dense canopy of waters above the heaven, or firmament, an immensely luxuriant growth of vegetation, which being washed into heaps by subsequent floods and covered with mud and silt to great depths, and there highly heated by radiation from the earth's internal heat, was formed into the coal beds of the Carboniferous Age. And as there are five distinct stratas of coal beds, there must have been five heavy rainfalls and washes of drift during this period.

As much as three deposits of silt, each covered by stalagmite, have been found in one cave in the mountains of France as an additional proof of repeated inundations.

By the fourth day, or period of creation, the canopy of vapory clouds surrounding the earth, above the heaven, had become so thin, by reason of the repeated rainfalls, and the increasing capacity of the cooling earth to retain the waters, that now the two great luminaries, the sun and moon make their daily impression on the heaven, greater to rule the day and the lesser to rule by night. And the stars now made the darkness of night less dense

even in dark periods of the moon.

In the fifth day, or period, of creation light had so increased in the heaven, or on the earth's surface, that animals with eyes could see to move on sea and land and they were now created.

In the sixth period of creation man made his appearance on the earth, and from that time until the Noacian Flood we have no evidence that there was any material change in the intensity of light on the earth, or any rain, (more properly any flood) upon the earth, "But there went up a mist from the earth and watered the whole face of the ground." Gen. ii, 5, 6. As the word rendered *rain* in this 5th verse properly means flood it is most probable that these so called mists were gentle showers that fall on the earth from low clouds as the air became overcharged with evaporation from the still warm, torrid temperature of the climate all over the earth's surface even near the poles, and which was maintained in this warm condition by the canopy of waters and vapors above the heaven, and the radiation of heat from the earth.

During the succeeding centuries, and with a temperature so warm from pole to pole of the earth's surface, vegetable and animal life grew and flourished luxuriantly, until in the fullness of time, when God wished to rid the earth of its superabundance of vegetable and animal life, and cut off a sluggish and rebellious race, and prepare the earth for a higher development of man's mental and active being than this torrid temperature was conducive of, and when the earth had cooled greatly from its vapor repelling state, and when Noah and all his were safely housed in the ark, "The same day were the fountains of the *great deep* broken up and the *windows of heaven* were opened, And the rain was on the earth forty days and forty nights." Gen. vii, 11, 12. The great deep was the canopy of waters investing the earth and heaven, and extending outward and upward from the earth into unknown space to that generation of people. And the heaven was next to the earth, so that when these waters above the heaven fell to earth the light was admitted into the heaven as through a window into the ark, or a house.

And while these last waters above the firmament, or heaven, was falling on all the then known earth, which was, so far as we know, confined to the present torrid and adjacent portions of the temperate zones, most probably an immense snow fall in the frigid and adjacent portions of the now temperate zones, was sufficiently deep to dam the waters in this narrow region to the depth of "fifteen cubits upward." Gen. vii, 20. The evidences that such an immense snow fall did take place at some time is found in the icebergs toward the poles, having the well preserved carcasses of equatorial animals imbedded in them. And on this hypothesis there is water in, on and around the world now to have made such a flood possible in the light of science.

There now being no quantity of waters left above the firmament, or heaven, sufficient to deluge the earth again, or to prevent the clear rays of the sun from penetrating the atmosphere to the very earth itself, the God ordained law of prismatic refraction and reflection of light as seen in the rainbow was then made apparent to man by removing the circumstances that had obstructed it. And then Noah received it as the token of a covenant from the hand of the God he adored, when his God told him, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. Gen. ix, 13. "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." Gen. ix, 11. Because the conditions necessary to cause a flood and to prevent the rainbow had been removed, and should never again exist.

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AN IMPERATIVE DUTY.

Christ, the originator of good, before beginning his mission of love and mercy, was led of the spirit, into the wilderness. To be tempted by the originator of all evil. When the "ifs" of the tempter were answered by Christ, with the words, "It is written", he was not repulsed; but when with authority the "King of Kings," exclaimed, "Get